

REHEARSAL.

1. The *Observer Reviv'd* Renews his Attempts to Obstruct the *Collections* for the *Scots Episcopal Clergy*.
2. His Civil Treatment of the *Rehearsal*, pursuant to his Promise. With his Objection asto the *Bibles* given to the *Mobb* who *Rabbl'd* the *Clergy* in *Scotland*.
3. He *Denies* the *Rabbling* in *Scotland*.
4. And fully *Confesses* it.
5. He wou'd have *Episcopacy* to have been *Rabbl'd* out of *Scotland*. And the *King* too.
6. His Method of *Clearing* the *Government* from the *Rabbling*.

WEDNESDAY, December 10. 1707.

Country-man. Give me leave, Master, to tell you some more of the *Objections* which the *Presbyterians*, by their *Observer Reviv'd*, put against *Episcopacy*, and some more *Books* that they *Quote*.

(1.) *Rehearsal*. I must post-pone that a little, *Country-man*, to Prevent a more Immediate *Mischief* he is upon, to Obstruct all that he can the *Collections* that are now going on for the Poor Distressed *Episcopal Clergy* in *Scotland*. He began with this, and I gave so full an Account of that matter, and vouch'd by the *Acts* of *Parliament* there, as I thought sufficient (and still think so) to Satisfy any *Rational* and *Unprejudic'd* Person. And so far it Prevail'd, That this *Observer* nor any other gave any Answer to it; which wou'd have been Hard to do, because it was all Matter of *Fact*. And so it lay asleep till the first of this Month, that this *Observer*, Num. 20. has Reviv'd it again. Not by way of Answer to what I have said, or the *Acts* of *Parliament* I have Quoted, No, that is not the Method of the *Party*, but to Repeat and Repeat again, and let *Scandal* Run, Some will be Caught by it. Throw much *Dirt*, some will Stick.

(2.) *Country-man*. Ay, Master, I have Read it. And, except for the Reason you give, it is not worth the Answering. And he falls foul upon you most Terribly, he says you *Lie*, and that you will Swear it, though it is not possible you shou'd have Reason to believe it, that you have Banish'd from your *Ungodly* breast the last sparks either of *Natural Modesty* or *Religion*.

Rehearsal. He promis'd at the beginning of his Papers not to use any of that *Foul-Language*, or *Personal Reflections*, with which his

Predecessor did so much Abound, and Render'd him *Nauseous* to all Men of *Sense* or *Breeding*. But now we see we have got the same again. It was in him, and must come out. Let him enjoy it, it hurts none but Himself. And all these Hard words (besides *Bogg* and *Teague*, which he thinks a mighty *Jest*, and has it often over, for want of something to say) he gives to somebody, tho' he knows not to whom, for saying that *Bibles* were given to the *Mobb* in *Scotland*, after their having *Rabbl'd* the *Clergy*, which he hear'd from Gentlemen of that Country, why then was it *Impossible* for him to think he had Reason to believe it? But it is *Impossible* for this *Observer* to know whether he had Reason to Believe it or not. Which then is the *Ungodly Breast*, whence the last sparks of *Natural Modesty* or *Religion* are Banish'd? And do's not he best deserve that *Character*, who makes no Conscience of *Slander*, and *Uncharitable Censure*? And another *Character* too, of one who do's it so Foolishly as to Detect himself, and tell his Story so, as that every body must know he spoke at *Peradventure*, and knew nothing of the Matter; for how cou'd he know what Grounds that Gentleman had to believe this *Circumstance* of giving *Bibles*? How did he know, but he saw it himself, or had it from hands he had Reason to Believe? How will this *Observer* be able to Prove the *Negative* he Asserts, that it is not Possible I shou'd have Reason to believe this? And upon this *Supposition* to pass so Terrible a *Censure* upon one he did not know! To say I was *Credulous* or *Misinform'd* might have pass'd if he had brought Good Substantial Proof against what I had said. But he offers no Proof at all, only *Bellarmin thou Liest*—

Country-

Country-m. You spend too much time with him, *Master*, This matter of the Bibles is but a Circumstance, and whether True or not, makes little to the main Point, which is the Rabbling. And this he denies. Come to this Point then, and Clear your self here if you Can. He says, That the Rehearsal's asserting a thing is not shewing it, tho' he were as famous for Truth, as he is for Lies. There are Three Hundred Men, mention'd to be Persecuted, but the thing is not Prov'd.

(3.) *Rehears.* What need I Prove what himself Confesses, and the very next words, and gives a Reason for it too? For he owns that The Common People took the Advantage of the inter-Regnum to express their Dislike. This is very softly worded, with Great Moderation! And what was this Dislike? Nothing but the very Rabbling which he says is not Prov'd! And what is the Reason he gives for it? I own'd to him (says he) before ever he meddled in this Affair, that the Cruelty, Lewdness, and Prophaness of that Clergy had rendered them Hateful to the Common People, who took the Advantage of the inter-Regnum to express their Dislike. And what was this Dislike? See his Num. 4. where tells you, That these Common People, laid hold of this Opportunity (of the inter-Regnum) to bring those Men (the Episcopal Clergy) to an Account — And accordingly Summon'd them to leave their Churches, under Pain of being Thrust out. Some were so Prudent as to March upon the first Summons; but the greatest Part did not so, and therefore had their Gowns pull'd over their Ears in the most publick Place of their Residence, the Keys of the Churches taken from them, and Threatn'd if ever they shou'd Preach there afterwards. But all this while they did not meddle with any of their Goods; accounting it (as they said) a Sin equal to that of Achan's.

Country-m. So then their Goods were only to be Destroy'd, as Accursed things, and ther was no Achan among that Godly Rabble wou'd be Tempted with a Babylonish Garment! No, those Raggs of the Whore were utterly to be Destroy'd! And all the Goods and Household-Stuff of these Clergy, and whatever Appertain'd to them, were Malignants too, and accordingly were Cut to Pieces, or thrown into the Fire, as all the Accounts of that Persecution tell us, and I have heard it from Eye-Witnesses. Yet now he Denies all this and puts you to the Proof of it!

(4.) *Rehears.* In the same Num. 4. He says to his Country-man, Why truly Roger, it must be acknowleg'd, that what was done was Irregular, and an Abuse. And then he go's on and says, The next thing I have to do is to shew that this Treatment of the Episcopal Clergy was not Authorized nor Countenanc'd by the

Government, either Civil or Ecclesiastical, which is Easy enough to do, since there was no Government then in being, except the Shadow of Episcopacy in the Church, and a few old Officers of the Abdicated King in the State.

Country-m. Why? You did not put it upon the Government, but upon the Presbyterian Mob. All the Dispute was about the Rabbling, which here he Confesses, but Denies again in his Num. 20. And calls you a Lier for speaking of it, and says your Word is no Proof.

(5.) *Rehears.* He says ther was then but the Shadow of Episcopacy in the Church. How came that? It was then Establish'd by Law. And the Prince of Orange in his Declaration to Scotland promis'd to support it. And the Bishops sat in the Convention or Meeting of Estates there. Wou'd this Observer make us believe, that Episcopacy too was Mob'd out there, and not according to due Form of Law?

In the next place, as to the State, why do's he say the Abdicated King? For the King was not Abdicated then, and ther was no Authority then in the Kingdom but his. For this was before even the Convention met, the Rabbling was well over before that time. And the King was not Abdicated at all in Scotland; they went upon plain Fore-faulting but this was long after. But in the Reign of the Rabble, and Original Power of the People,

Omnia Vulgus erat, Scelerisque Licentia Vulgo. This is the State of Nature our Whiggs wou'd be at again!

(6.) Country-m. But this Observer having Clear'd the then Government, by saying ther was none then, go's on and presses the Objection further, and says, But you will say, did not the Government, which was afterwards Establish'd, Countenance this Irregularity? In so far as they neither Punished the Actors, nor Restor'd the Ejected Clergy to their Churches?

Rehears. This seems a material Objection indeed. Let me hear how he Answers it.

Country-m. He says the Actors cou'd not be Punish'd, they were so many and so few. And the Clergy cou'd not be Restor'd, because Episcopacy was afterwards Abolish'd. If you think I'm Bantering him, I'll make good my Charge next time we meet.

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